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THE Destroying ANGEL RECALLED.

A SERMON Preach'd In the Parish-Church of ROTHWELL, JULY 17. 1715.

By JOSEPH CATTELL, M. A. *Vicar of* Rothwell.

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BRITISH MUSEUM

To the Charitable and Worthy Gentlemen, who made a voluntary Contribution for the Poor of *Rothwell*, 1715. when ſorely viſited with the *Small-pox*.

GENTLEMEN,

ALtho' every Act of Charity, whether of a publick or private Nature, whether done in Secret or in the Sight of the World, ſhall (if perform'd with a right Mind) at laſt meet with an abundant Recompence from him that ſees in ſecret, and rewardeth openly; yet is there certainly a Return of Thanks, and grateful Acknowledgments due at preſent from them, on whom ſeaſonable Largeſſes have been conferr'd. And ſince my poor Pariſhioners know not their Benefactors, and ſome of you have deſired that your Alms

might be in private; I make bold to hand their Thanks to you, together with one of those plain weekly Discourses which I preached about such Time as I was distributing your Bounty among them.

That each of you, and your Posterities, may, after many Days, find the Bread which ye have cast upon the Waters; *and receive with Increase what ye have thus* lent unto the Lord, *is the sincere and hearty Prayer of*

Your most obliged and

most humble Servant,

JOSEPH CATTELL.

THE Deſtroying ANGEL RECALLED.

II Sam. xxiv. 16.

And when the Angel ſtretched out his Hand upon Jeruſalem, *to deſtroy it, the Lord repented him of the Evil, and ſaid to the Angel that deſtroyed the People, It is enough, ſtay now thine Hand.*--------

IN this Chapter the Hiſtorian gives an Account of one of thoſe heavy Judgments which the Sins of the *Iſraelites* had drawn down upon them in the Reign of King *David*. He tells us in the firſt Verſe, that the Anger of the Lord was again kindled againſt *Iſrael*; intimating, That as he had many Times been incens'd againſt them for their Back-ſli-

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dings and Provocations, (and not long before for the Slaughter of the *Gibeonites*) and ſeverely puniſh'd them: So now, upon the Account of ſome new and great Offence, he had determined to lay his afflicting Hand heavy upon them.

What the particular and moſt provoking Sin of the People was at this Time, is not expreſly mentioned in the Hiſtory; yet ſome of the Learned are of * Opinion, That it was their revolting from, and denying their Allegiance to him, whom God the Fountain and Original of Power, had ſet over them as their rightful Sovereign, and following *Abſalom*; or elſe their going after *Sheba*, the Son of *Bichri*, who made a Diviſion and Commotion among the People, when *Iſrael* and *Judah* were at Strife about bringing back their King, each endeavouring to ſhew the moſt loyal and forward Zeal in that great Affair. But as theſe Offences had already been puniſhed in ſome meaſure, the former by the Slaughter of twenty thouſand Men, and the latter by the Loſs of *Sheba*'s Head; there are others, who, with good Reaſon, † judge, that their Epidemical, and moſt reigning Sin was Luxury and Intemperance, the Abuſe of that Plenty and Abundance which God gave them after the three Years Famine, which happen'd upon the foremention'd Account, *viz.* for the Slaughter of thoſe Perſons, whom the *Iſraelites* with an Oath had promiſed to ſpare.

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* *See Biſhop* Patrick *on this Chapter.*
† Ibid.

Before

Before I come to the diſtinct handling of thoſe Particulars which may be obſerved in the Text, I think it neceſſary to make a Remark or two upon ſome Paſſages in this Hiſtory, which may be of Uſe to remove thoſe Scruples and Objections which may ariſe in the Mind of the gainſaying, or captious Reader.

I. It is ſaid, in this Place, That God moved *David* to number the People, whenas he quickly after laid a ſore Affliction upon his People, and in them upon him, for doing of it. If this Action of *David* was ſinful, in any Reſpect contrary to the Will of God, how could he ſtir him up thereto? becauſe he then would have been the Author of Sin, and promoted that which he diſliked, and was reſolved to puniſh.

But this Difficulty will not appear great, if we conſult 1 *Chron.* 21. 1. where the whole Matter is related more clearly, and with ſome Circumſtances which are omitted in this Chapter.

It is there expreſly ſaid, that *Satan ſtood up againſt* Iſrael, *and he provoked* David *to number them.*

So that comparing theſe two Places together, we ſhall find, That all that God contributed towards it was, the withdrawing, and withholding his Grace from the King, for that Seaſon, (which he might do, his Gifts being free, without the leaſt Imputation of Injuſtice) and ſuffering the Devil, who watches all Opportunities to ſeduce Men, and more eſpecially thoſe that are in eminent Stations, to prevail with him by his Suggeſtions to do that ſinful Action.

St.

Jam. 1. 13. St. *James* is very clear and expreſs in this Matter, *Let no Man ſay when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any Man; but every Man is tempted, when he is drawn away of his own Luſt and enticed.*

* ‘ It cannot by any Means conſiſt with the ‘ Notions we ought to entertain of God, to ‘ ſuppoſe, That a Being perfectly good, ſhould ‘ lead Men into inevitable Ruin; or, That a Be- ‘ ing perfectly holy, ſhould be Author of, or ‘ Partaker in the Sins of Men; or, That a Be- ‘ ing perfectly juſt, ſhould puniſh Men for ‘ Facts by himſelf ordain'd, and without any ‘ Seeking, or Concurrence of their own, ne- ‘ ceſſarily brought upon them. So that all thoſe Places of Scripture, which ſpeak of God's tempting Man, are to be underſtood of his permiſſive Will, unleſs it be where he did it by way of Probation, for the Trial of their Faith and Obedience, as in the Caſe of *Abraham*, and the like.

Exod. 30. 12. II. Some are not well ſatisfied wherein this great Sin of King *David* lay, in numbering the People; for in the Law, God ſeems to give Leave and Conſent that it may be done upon a certain Condition there ſet down; which is, that when at any time the Number of the People ſhould be taken, they ſhould give, every Man, a Ranſom for his Soul unto the Lord: This Ranſom was half a Shekel, and was to be

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* *Dr.* Stanhope, *Vol.* 4. *p.* 270. *where this Point is excellently handled.*

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appointed for the Service of the Tabernacle of the Congregation, that it might be a *Memorial unto the Children of* Iſrael *before the Lord, to make an Atonement for their Souls.*

And it is there expreſly ſaid, That this ſhould be given, *That the Plague might not break out among them.* And upon this Account *ſome are of Opinion, That *David* in his raſh and inconſiderate Deſire to know the Number and Strength of his Subjects, did not pay that Half Shekel, but detained from God what he had demanded as his own Due. Others think that he might number thoſe that were under the Age of one and twenty Years, which the Law did not give him Leave to do. But whether he that was converſant in the Law of God, and made it his daily Study; whether he failed in any of theſe Points, we are not able to determine: And therefore 'tis more reaſonable to think, that he did it in the Pride of his Heart, for Vanity and Oſtentation, and, as at that Time, relying more upon the Arm of Fleſh, than upon the Lord his God, *with whom it is equal to ſave by many or by few.*

And this will yet further appear, if we obſerve, That when he gave Orders to *Joab* to ſet about that unhappy Work, the chief, and only Reaſon which he gave, was that trifling one, *That he might know the Number of them.*

He was not at that Time engaged in War, or threatned by any formidable Enemy which might put him upon ſearching into the Strength of his Kingdoms; but it ſeems to proceed ra-

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* A Lapide in Exod. 30. Ainſworth, ibid.

ther from the Want of his being employed in ſome Undertaking becoming a Prince; which likewiſe at another time drew him into a very ſad Miſcarriage.

III. Another Remark which we may make upon this Place, is, That after he became ſenſible of his Sin, and the Danger which he had thereby brought upon his People, he was extremely concern'd for them, even more than for the Safety of his own Perſon: He deſired of God, That the Puniſhment might fall upon him, and his Father's Houſe; but, ſaith he, *as for theſe Sheep*, meaning his Subjects, *what have they done?*

† He was really and truly what Kings are often called, The Shepherd of the People. He made his Subjects Grievances his own, and being the Head, had a quick Senſe of whatſoever made the Members of the Body Politick uneaſie. A rare Example for Princes; very proper to inſtruct them how much the Wellfare of the People ought to be their Care. To teach them, That they ſhould not follow their own private Humours, their Pleaſures, their covetous or ambitious Deſires; *but ſtudy how they may beſt preſerve the People committed to their Charge, in Wealth, Peace, and Godlineſs.*

As to ſome other Difficulties, and ſeeming Contradictions, which may be obſerved betwixt

† Ibi in gregem ſibi commiſſum tanta dilectio paſtoralis, ut pro eis ipſe vellet mori, quando populo numerato peccatum elationis ejus ſic punire placuit Deo, ut eundem numerum minueret morte multorum, cujus multitudine cor Regis fuerat ſuperbia pertentatum.

S. Auguſt. cont. Fauſtum.

the

the Narrative in this Chapter, and that 1 *Chron.* 21. as the three Years Famine in one, and ſeven in the other: The vaſt Difference in the Number of Men delivered in to *David*; the different Names given to the Perſon of whom he bought the Place where he built an Altar, *&c.* they are all clearly reconciled, and learnedly explained by * thoſe that have commented upon this Part of the Scriptures.

Theſe Things being premiſed, I come to conſider thoſe Particulars which may be obſerv'd in the Text. As,

I. *That God Almighty takes Notice of National Sins, and often puniſhes them in a publick and remarkable Manner.*

II. *That raging and infectious Diſeaſes, have been, and may be made uſe of by him, as Scourges to an offending People.*

III. *That he makes uſe of the Miniſtry of Angels, in puniſhing Mankind, as well as in other Tranſactions between this World and that which is inviſible.*

IV. *That in Judgment and puniſhing he remembers Mercy, and when he ſees a People repent and humble themſelves under his Hand, repents him of the Evil, and commands the deſtroying Angel to ſtay his Hand.*

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* A Lapide. *Bp.* Patrick, &c.

I. The Text will inform us, *That God takes particular Notice of National Sins, and often puniſhes them in a publick and remarkable Manner.*

And that it ſhould be ſo, none can want to be informed, who conſiders God as the Creator of the Univerſe, as the Great All-wiſe Law-giver, and Supreme Governor of all Things. He is the King of Kings, and Lord of Lords, the only Ruler and Controuler of Princes; doing whatſoever he pleaſes in the Kingdoms of Men, pulling down, and ſetting up, and none may ſtay his Hand, or ſay unto him, What doeſt thou? And this he hath an undoubted and indefeaſible Right to do, becauſe he that created muſt govern, and overſee the Works of his own Hands; for as none can mend, ſo none can maintain what he hath ſet up.

And it's an Inſtance of infinite Love and Condeſcenſion, that he will preſide over the Worlds which he hath made. So the Pſalmiſt eſteemed it, as we ſee from his own Words;

Pſ. 113.6. *He humbleth himſelf to behold the Things which are done in Heaven and Earth.*

‖ 'It is a great Condeſcenſion in him, that 'he will have any Reſpect to the moſt Illuſtri-'ous of the Heavenly Bodies; tho' he be ſo 'gracious alſo as to extend his kind and care-'ful Providence, even to us, who dwell upon 'this poor low Spot of Earth.

What additional Happineſs can it bring to him that is infinitely bleſſed in himſelf, to take Notice of the Kingdoms of this World, and

‖ Patrick's *Paraphraſe.*

the

the Princes thereof, and to concern himſelf in their Affairs? He muſt have continued happy in his own Eſſence, if the World had never been created. But ſince his Wiſdom has contrived, and his Power produced it, they muſt ſtill be employed in ſuper-intending the Matters which are there tranſacted, and preſerving Things from running into Diſorder and Confuſion; and of his wiſe and regular Government, we have no clearer Inſtances than in the Nation of the *Jews*, a People in a peculiar Manner choſen to be his own.

He was nigh unto them in all Things which they called upon him for, a God ready to help in Time of Need: But as his Ear was open to their Prayer, ſo was his Eye upon their Carriage and Behaviour, to obſerve whether or not they walked worthy of the Mercies and Privileges which they enjoyed. So that if *Iſrael* had ſinned, *Iſrael* muſt be puniſhed; all thoſe various Calamities which befell them; the ſeveral Plagues which brake out, the Captivities into which they were carried; the Famines and Barrenneſs of the Earth, which ſometimes happened, were ſo many Scourges for National Sins.

When they grew negligent of the Service of God, abuſed his Prophets, mingled with the Heathens in their Abominations, or upon any Account became provoking, they ſoon felt the ill Conſequences of their Offences, in the Troubles which fell upon them. And that their Afflictions came from God, they were highly ſenſible, becauſe they did not expect the Removal of them, till by Faſting and Prayer, and crying mightily unto him, they had given publick Signs of their Repentance. Whilſt

Whilſt the accurſed thing was among them, there was no ſtanding before their Enemies; no Eaſe or Quiet to the People, ſo long as Wickedneſs and the Abettors of it found Shelter in their Camp.

And that God ſhould puniſh National Sins with publick Judgments at preſent, is highly reaſonable upon this, as well as many other Accounts, *viz.* becauſe, at the laſt Day, whole Kingdoms are not to be judged together in ſuch Bodies as they once have been; but, that Judgment will be of particular Perſons, that each may receive according to the Deeds done in the Body, whether good or bad.

And tho' all ſuch as are, and have been chief Agents in the Promotion and Commiſſion of National Sins, ſhall at laſt receive greater Damnation, a moſt terrible and amazing Sentence; yet this doth by no means hinder God from ſhewing preſent Inſtances of his Diſpleaſure upon a wicked and ungrateful Nation. For by thus inflicting Puniſhment, he keeps up the Dread of himſelf, and calls loudly to the World, that every one ſhould hear and fear, and do no more preſumptuouſly: And therefore if at any time we feel his Hand lying heavy upon us, in any of thoſe Judgments wherewith he was wont to correct his own People; let us immediately ſearch for, and endeavour to remove the Cauſe thereof.

Let us labour after a publick Reformation, by true Repentance, and the Change of our own Lives; for in ſo doing we ſhall contribute ſomething towards the Removal of the common Grievance.

But

But if it ſhall ſtill hang heavy, and we muſt with others groan under it for a Time; we may poſſeſs our Souls in Patience upon this one Conſideration, that if we have ſincerely done our Duty, we ſhall, through the Merits of Chriſt, be delivered in the Great Day, from entering into the bitter Pains of Eternal Death.

II. The next Thing to be conſidered in the Text, is, *That raging and infectious Diſeaſes have been, and may be, made uſe of by Almighty God, as Scourges to an offending People.*

The Wealth and Proſperity of a Kingdom do much conſiſt in the Multitude of People, peaceably and induſtriouſly behaving themſelves in their ſeveral Callings and Capacities: So that the Diminution of them is a publick Evil or Calamity, and tends to the Weakening and Overthrow thereof, by what Means ſoever they are taken away.

And what vaſt Numbers have been ſwept off by infectious and ſpreading Diſeaſes, the tragical Accounts which we meet with in all Hiſtories do ſufficiently inform us. The *Iſraelites* were many times greatly diminiſhed by this Judgment, as when they murmured againſt *Moſes* and *Aaron*, in the Caſe of *Baal Peor*, mentioned by the *Pſalmiſt*, and again in the Hiſtory before us. It is called one of God's four ſore Judgments: And in that Chapter where the Curſes upon Diſobedience are denounced, he threatned that he would ſmite them with a Conſumption, with the Fever, with an Inflammation and extream Burning, with the Botch of *Egypt*, and with the Scab whereof they could not be healed. Num. 16. 46. Pſal. 106. 29. Deut. 28.

And

And in the ſame Place he mentions their Freedom from theſe Diſeaſes, as one of the choiceſt Bleſſings to be ſent down as the Reward and Encouragement of their Obedience. And the *Pſalmiſt*, ſpeaking of that Safety and Protection, which good Men ſhould find under the Wing of Providence, even in the moſt dangerous Times, looks upon their Freedom from noiſom Diſeaſes, as no ſmall Branch of their Happineſs.

Pſal. 91. 5, 6. *Thou ſhalt not be afraid, for the Terror by Night, nor for the Arrow that flieth by Day; nor for the Peſtilence that walketh in Darkneſs; nor for the Deſtruction that waſteth at Noon-day. A thouſand ſhall fall beſide thee, and ten thouſand at thy Right Hand, but it ſhall not come nigh thee.*

What an ineſtimable Bleſſing this ought to be eſteemed, is beſt known to them, whoſe Lot it is to live in Times and Places of great Mortality. For the Judgment extends not only to thoſe upon whom the Stroke of the deſtroying Angel immediately falls; but every one muſt in ſome reſpect or other bear Part of the Weight of it. The Healthy, and ſuch as remain untouched of the Infection, yet feel Smart and Anguiſh from the Sword, as it rebounds from their Friends or Relations Breaſt, whoſe Groans and Complaints pierce even through their Soul. To ſee the Havock, which at ſuch Times is made of Mankind, and Death reigning in open Triumph; to hear the frequent and ſolemn Tolling of the Bell, and the Wailing of the Mourners which go about the Streets; to ſee the Healthful cut off in a few Days; Children the Hopes of Families, and Parents the Support of their Children, taken one from another; private Alliances broken, and all the Meaſures quaſh'd,

quaſh'd, which were ſettled and laid out for the Support and Maintenance of Families: Theſe Things muſt needs be very ſhocking and terrible, to every one that hath any Remainders of Compaſſion or Humanity left. And the Numbers of Widdows and Orphans, which in ſuch Seaſons are left, whoſe Poverty and ſad Circumſtances throw them upon the Charity and Subſtance of others, are no ſmall Burden to thoſe that eſcape. And, as to come to the Grave in a good old Age, to deſcend thither by gentle and eaſy Stages, and eſcape the rougher Hand of violent Diſeaſes, and ſudden Death, is what we all deſire; it muſt be looked upon as an heavy Judgment, when not only ſome few (for ſo it ever was and will be) but a conſiderable Branch of a People, City, or Village, are ſwept away in a ſickly Seaſon.

Men have not then thoſe Opportunities of dreſſing and trimming their Souls, as otherwiſe they might have had, of ſetting Things in order upon a ſpiritual or temporal Account, or indeed of doing for themſelves or Poſterity, what they would have been glad of a more leiſurely Time of performing.

III. Another Thing to be conſidered in the Text, is, *That God makes uſe of the Miniſtry of Angels in the puniſhing of Mankind, as well as in other Tranſactions between this World, and that which is inviſible.*

This is clearly manifeſt from the holy Scriptures; and tho' in the Book of *Geneſis* there be no expreſs Mention of their Creation, yet that they are included in the Hoſt of Heaven, is moſt certain, becauſe we ſoon hear of their

Miniſtry, and being ſent out upon ſeveral Expeditions by him whoſe Servants they are. By theſe glorious Beings the Patriarchs of old received Meſſages from God of the greateſt Importance; and by theſe ſwift Meſſengers, great in Power, was *Sodom* deſtroyed, that Sink of unnatural Abominations. The *Pſalmiſt*, ſpeaking of the Plagues brought upon the *Egyptians*, ſaith, that God ſent evil Angels among them. Theſe were not only Inſtruments in the Hand of God in the Execution of thoſe ſtrange Judgments; but in the Time of that palpable Darkneſs terrified them with fearful Noiſes, as of the falling of Waters, of the paſſing by of wild Beaſts, of the hiſſing of Serpents, and with diſmal Spectres and Apparitions, as is excellently ſet forth in the *Book of Wiſdom*.

Pſal. 78. 49.

Wiſdom, *chap.* 17.

The Angels always ſtand ready to *fulfil the Will of the Almighty, and to hearken to the Word of his Mouth*; and being exceeding ſwift in their Motion and Operations, the Command is no ſooner given forth, but the Execution of it is immediately ſet about, and ſoon accompliſhed.

Mat. 18. 10.

Our Saviour, warning the World to have a care of offending the meaneſt of his Diſciples, ſaith, that in Heaven their Angels always behold the Face of his heavenly Father. Which Phraſe Dr. *Hammond* interprets of their waiting and attending as Servants in the Preſence of God; beholding his Face as his immediate Officers, ready to go at his Nod, to revenge the Wrongs and Injuries done to his Servants upon Earth. And we may obſerve in the Hiſtory before us, that the deſtroying Angel had ſcattered the Infection far and wide, in that ſhort Time which the Plague laſted, and was come

to

to *Jeruſalem*; and this is thought to have been done in about eight Hours time.

How, and by what means he ſpread the Contagion, whether by extracting the poiſonous Particles from Plants and Minerals, and mixing them with the common Air, or by ſome more immediate and hidden Way, is altogether uncertain, nor can it be of uſe to us enquire into it.

The only Remark which I ſhall make upon this Particular, is this, That we ought awfully to admire the Power and Wiſdom of Almighty God, who can, when he pleaſes, puniſh us by the ſame Creatures, from which we often receive the greateſt Benefit. The Angels are frequently ſent out upon gracious Errands to Mankind; *to bring glad Tidings of great Joy*; to preſerve the Servants of God from Dangers; to deliver them from *Priſons, and the Expectation of their Enemies*; and to keep them in all their Ways: And at other Times to correct, and bring Afflictions, and to become the Meſſengers of unwelcome News to the World.

And the ſame Air which we breathe, whereby the Heart is ſo comfortably fanned and cooled, and without the free Uſe whereof we ſhould immediately die; the ſame Air, when God is pleaſed to have it ſo, becomes unwholſom to us, and we ſuck in with it Sickneſs, and Death it ſelf.

IV. The laſt Thing which I was to conſider is, *That in Judgment and puniſhing, God remembers Mercy, and when he ſees that a People do truly repent, and humble themſelves, he will repent of the Evil which he thought to*

do, and command the deſtroying Angel to ſtay his Hand.

He ſtiles himſelf a God gracious and merciful, ſlow to Anger, and of great Kindneſs; and ſo we find him to our great Comfort, in all his Dealings and Tranſactions with the Sons of Men. His Mercies and Favours are of large Extent, and long Continuance, but his Wrath endures but the Twinkling of an Eye. No ſooner doth he ſee a Relenting, and the Dawnings of a Reformation in an offending People, but his Compaſſion moves towards them, and he taketh ſomething from the Weight of their Affliction.

How tenderly doth he expreſs himſelf towards his People, ſoon after the Threatning
Hoſ. 11. 8. was denounced! *How ſhall I give thee up*, Ephraim; *how ſhall I deliver thee up*, Iſrael! *mine Heart is turned within me, my Repentings are kindled together, I will not execute the Fierceneſs of my Wrath, for I am God, and not Man.* And how mercifully did he deal with them in the Inſtance now before us! The Threatning was, That if *David* made Choice of that Puniſhment, he ſhould have three Days Peſtilence in the Land; but upon his, and his People's Repentance in Sackcloth, the Angel was commanded to ſtop, in a much ſhorter Time. * For though it be ſaid, That God ſent the Sickneſs from Morning until the Time appointed, yet there is good Reaſon to believe, that it laſted but a ſhort Space; for it is ſaid, That God repented, and com-

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* *See the Authors above cited, as alſo the learned Doctor* Comber *on the Prayer in Time of Common Plague or Sickneſs.*

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manded the Meſſenger of Death to ſtay his Hand, which intimates that the Work at firſt laid out was not carried on ſo far as to be wholly finiſhed. †

God did not change his Mind, but revoked that which he had decreed upon a certain Condition, which was, That there ſhould be three Days Peſtilence, unleſs *David*, and his People, repented, which he ſeeing they did, ſhortned the Time. ‖ The Septuagint, and *Joſephus*, expreſly ſay, That it laſted but till Dinner-time; and though ſome, by conſulting the Original, would have it laſt to the Time of the Evening Sacrifice, becauſe the Word there ſignifies an Aſſembly; yet this makes no great Difference; but the Time was ſhort, in Compariſon of three whole Days.

Therefore ſeeing our Heavenly Father is ſo gracious and compaſſionate, ſo ready to hear our Supplications, and remove our Grievances, how ought this to move and encourage us to apply our ſelves to him in all our Afflictions of what kind ſoever they be. Nothing can either lengthen our Tranquillity, avert any Judgments we are fearful and apprehenſive of, or remove any that we lie under, ſo effectually as

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† Qui propoſuerat mortem triduo exercere in terrâ, ne unum quidem diem paſſus eſt præterire, ſed ad horam prandii libenter indulſit; &, ut verbo Scripturæ utar, habuit pœnitentiam ſuper malitiam.

Vide Domini gratiam, quod & ipſe à propoſita conditione deflexit. *Numquid aliquod miſerationis eſt crimen, quia plus minatur & minus exigit, qui in remunerationæ, præmiorum ſua promiſſa cuſtodit, in exactione pœnarum præſcriptum remordet?* St. Ambr. *in* Pſal. 37.

‖ ἕως ὥρας ἀρίστου.

fervent

fervent Prayer, sincere Devotion, and humbling our selves in the Sight of God. His merciful Ears will be open to our Prayers, and he will heal our Souls and Bodies, if we come to him in such a Way as he hath commanded. And that he may be moved to have Compassion on us in our present Affliction, I shall conclude this Discourse with some of those excellent Petitions used by the * *Greek* Church upon such like Occasions

O *Almighty Lord God, trusting in thy Mercies, and bowing the Knees of our Hearts, we intreat and beseech thee to remove the Scourge of thy Wrath from us, as thou of old didst spare thy People for* David's *sake: And though we can scarce equal his Repentance, yet thou who art infinitely gracious, stay thy Hand, and let thy just Anger cease from us. Give Health to the Sick, Strength to the weak, Safety to the Sound; and take away all Sickness and Diseases from us thy People; for the sake of thy dear Son,* Jesus Christ, *our Saviour.* Amen.

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* *Cited by* Dr. Comber, *on the Prayer above-mentioned*

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